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NEW BOOKS REVIEWED

LOVE AND MARRIAGE. By ELLEN KEY. New York and London: G. P. Putnam's Sons, 1911.

ELLEN KEY occupies in Scandinavia much the same position that Jane Addams does in America, that of First Woman in the Land. Nothing could be more unlike than their activities, interests, or the themes of their books. Yet in their method of analyzing and presenting the great issues of modern life there is a subtle similarity. Both show a high courage in facing new, disconcerting, or awkward truths; an open-mindedness to facts of change and growth and a tender conservative respect for the old, time-honored, well-beloved things. Both bring to the discussion of the problems of the rising generation a great motherliness, the first fruits of the participation of intellectual and courageous women in public affairs. *Love and Marriage*, which now appears in Mr. Arthur C. Chater's excellent English translation, has had great vogue in continental Europe since its publication in 1903. It comprises the first two volumes of Ellen Key's most ambitious work, called *Lines of Life*, and antedates *The Century of the Child* and the *Woman's Movement*, both of which are familiar to the English-reading public.

Love and Marriage is an intimate, somewhat informal series of discussions of problems that lie at the root of modern life; love's freedom, love's selection, the right of motherhood, exemption from motherhood, collective motherliness, divorce and marriage laws. The present restless, unhappy transitional state in which many men and more women find themselves is patiently analyzed, and the plain facts are in no wise glossed over or idealized. The ideals toward which the best of the younger generation is striving are outlined with a clearness of vision that strikes home with a passionate verisimilitude. Ellen Key is a suffragist and believes in the economic as well as the political independence of woman, but she does not believe in emancipating women from their sex duties nor in ignoring the claims of race. Political and economic independence to become more womanly and more motherly are the "lines of life." She demands freedom to create better conditions for the children, an enhancement of life through a higher type of marriage that will strengthen and deepen family life, not weaken its bonds. "But great love, like great genius, can never be a duty; both are life's gracious gift to its elect. There can be no other standard of morality for him who loves more than once than for him who loves once only, that of the enhancement of life . . . freedom for love's selection under conditions favorable to the race; limitation of the freedom not of love but of procreation, when the conditions are unfavorable to the race—this is the line of life."